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ABSTRACT

This discussion focuses on problems facing developing and developed nations and describes social changes required to meet human needs in the economic condition of scarcity facing industrializing and postindustrial societies. Current problems of developed societies are emphasized. For example, traditional health care provision in western societies is discussed as the outcome of a way of life that leads to concentration on illness rather than health. Generally, western health institutions are viewed as symptomatic of a culture in which reality (including the human being) is perceived as machine-like. Numerous social and psychological problems associated with such a view are pointed out. Current problems of eastern countries are discussed in relation to inadequacies of the western model of development. It is asserted that alternate modes of development are needed. Especially recommended for western societies is a greater emphasis on the role of families and communities in plans for a new mode of development; eastern societies are encouraged to strengthen existing basic social relationships among members. Two aspects of work done at the Vanier Institute of the Family are discussed: the first aspect concerns the informal economy, while the second involves capacities and activities found in the familial household and the community, especially among women. In concluding sections, strategies for increasing the salience of the informal economy are explored and the contributions of women to development are pointed out. (RH)

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THE FAMILIAL ROAD TO HEALTHY SOCIETIES

NEW AND CONVERGING MODES OF

RE-DEVELOPMENT

by

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TOTAL HEALTH FOR THE FAMILY

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Dr. T.R. Morrison, President
William A. Dyson, Executive Director Directeur général

Introduction

To be invited to be your opening speaker represents a great honour to me and to my Institute, the Vanier Institute of the Family. While I take pride in your welcoming gestures, mostly I feel pervaded by a great humility and hesitation. Who am I as a Canadian, and what have I, as a Canadian, to say to you who come from so many Asian Countries? My nation, my land, my people, are very young compared to you. It is not five centuries since my land in North America appeared on the world scene. It is barely a century since we began to move among you. Our development is very recent.

You come from peoples who have millenia of continuous life and culture behind you. Your experience in living, in survival, in creativity, in dealing with the many vicissitudes of life on this planet, is vast and beyond measure. Imbedded in this experience, which is one of your great treasures, is derived a wisdom of which, we, in my land, have only an inkling.

Yes, my land is one of wealth, where the basic issues of human survival are largely resolved - we all eat sufficiently each day, we are all clothed and housed. The issues of power of man over man are largely in hand and we all enjoy political freedom. We enjoy very widespread education, good levels of health, with many enriching opportunities available to most of us as a people. Yet, already we are dying as a culture, as a way of life. All that we have been

fortunate to gain - the gifts that a kind Providence has given us - could be lost. We sit on the edge of a knife.

In regard to the people of India and those from many other Asian lands, most suffer great deprivation; daily life for many is most precarious. Yet your countries burgeon with life; your cultures are vital. They nurture ways of life that have withstood the enormous pressures of war, famine and other natural and human devastations over centuries.

However in this era of the world as matters now stand, the future gradually slides toward you, who live in the so-called Third World, while, for my people, it is slipping out of our grasp. We both stand in great need of help. It is my hope that we can and will contribute to each other greatly.

The Industrialized Nations Do not Have the Answer

Perhaps, therefore, the fashion in which I can share most usefully my thoughts with you is by drawing out of our brief historical experience, that is, the experience of my people and where we stand. I dare to do so, simply because, so often we, who come from the Western European nations, are held up as peoples who have found the path, the one and only path, to follow toward development. We alone, so many believe, have the response to the question about what is the best way to enable us all to live well upon this planet. It is no longer so - if it ever was. Possibly from the approaches to

life of both your people and mine, taken together, something much better, much more appropriate, may be found - so that tomorrow all your children and all our children together might share life better and more fully.

Equally, I do not wish to be naive in sharing my thoughts with you. I am well aware that the words "development" and "developing" as applied to nations today are most narrow and inappropriate words. They claim too much. I am also aware that different people have taken different roads as their cultures have matured. One is more developed in one way, another in another way. At best, we of the Western nations are adolescents on the historical scene when it comes to human wisdom. Yet, we too have our strength as well as blindspots, just as you do. I am aware also that even in the current use of the phrase "economic development" that its prevalence and state are a mixed bag and that nowhere today as such has development fully arrived and arrived well. Technological and economic gains I see everywhere. In other Asian lands, as in India, continuing poverty is offset by great achievements. Thus what I speak about today is not put forward as some kind of black or white, either/or, but as relative locations on a broad series of human spectrums.

In providing the opening statements to this important seminar, my best contribution is to suggest a broad context within which our more specific discussions can take place. I will try to set out some parameters, some limits and some opportunities, against which certain

of our many rich and diverse contributions can mingle and probe their way toward another path to a more healthy development, so that a new path, one which is more humanly confirming, can evolve, for us all.

Illness or Health

My initial statement is that I shall not speak of health as it is defined in the West, and as derived from Western medicine. Rather, I shall speak of it as a derivation of a way of life. In our studies at my Institute, health and way of life are intimately linked.[1] Possibly this approach has parallels to and makes points where it touches the mode of thought derived from Hinduism, Buddhism, and the other rich Eastern philosophical approaches as developed in your part of the world. These views of reality and life provide the foundations of your culture and so shape your lives in this very day. What success I enjoy in approaching the topic in this way, you can judge much better than I.

Western health and medicine are schizophrenic. They speak of and aim for man's best, yet functionally they delve his worst. Their primary orientation as sciences and as practices is towards human pathology - sickness, to failure, to sinfulness, to human distortion. When we examine the field of health in Canada and throughout the nations of the European West - either side of the Iron Curtain is included - we find that our sciences, our professions, our institutions,

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1. Vanier Institute of the Family. Health for People in the 1980's. Ottawa, Canada, April, 1980.

our training, our organizations and our budgets are all, without exception, vastly directed to illness. That is the reality they pursue without let: - an enormous and overpowering set of related social organizational machines frenetically chasing the devils of sickness. Their very pursuit of myriad pathologies is itself an overarching and insatiable chase that overwhelms and blinds all of us to matters of health.

Our very "health systems, national health schemes, and health industries", so locked into illness, have disabled us extensively in our search for an effective development of "health" and of a healthy way of life. Our helpers, endowed with pious words, have so badly thrown our understandings and approaches to health out of balance, so distorted the context and the reality, that we are crippled, when we are called upon to contribute positively and well to our own lives, let alone to contribute well at international conferences and seminars. What is worse, though disoriented, disabled, and crippled, in this key human sphere, we do not know it. We can be likened to persons born deaf from birth who in their ignorance would feign teach concert musicians, or born blind who would teach artists how to paint.

These statements and observations point to a major shift in the way we need to reperceive health. The reductionist approach has led to a description not of health but of illness. Consistent with a nearly exclusive focus on disease, we have unintentionally built an illness-care system, which we blindly call health care. It is characterized by over-institutionalization and specialization, excessive

expectations of professional persons and debilitating dependence of clients. It is a system which has lost contact with some major determinants of health and led us into the false presumption that we could organize our economic, spiritual, social and cultural lives without paying heed to the consequences for health. It is a system which believes that any negative consequences can be manipulated away through mechanical-chemical means.[2]

In contrast, we have created good word formulations about health, such as the definition of health by the World Health Organization, or as found in some current approaches to prevention. There are some in the field of health who are becoming aware and slowly new thought spreads. This new approach is a manifestation of the need for a thorough re-understanding of the basic perceptions and concepts which underlie our approach to medicine, and indeed our approach to science, nature, and our very perceptions of reality.[3] In some measure, we have the words, but not the music. Our words and our actions yet have little fit.

Accordingly, as you can presume, I shall not rely on modern Western health models for the rest of my remarks.

Health Institutions As Symptomatic of the Industrial Culture

On the other hand, inside that severe criticism of Western

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2. Ibid p. 10
3. Ibid p. 7

medicine and health is embedded a larger understanding. It is that the field of health in the West is symptomatic of the larger Western culture. That culture is best characterized in its modern form by industrial. urbanized, and technological patterns of life. These are the all-encompassing keys to that dominant culture. Each Western nation, and those who copy them, are but variations on the main theme, whether Russia, the United States, France, Britain, Czechoslovakia, the two Germanies, Sweden, Canada, Australia, Japan and the rest. In all, the essential and guiding perception is that reality is a machine, a super-machine, and the goal to be pursued is to define and redefine and then organize and re-organize each fragmented component whether artifact, person or institution into - someday - a well-functioning, smooth running, mega-machine, whether it be the household, the village, the city, the school, the factory, the office, the government, the hospital, the communications system, even the churches and temples; on and on, to smoothly and efficiently functioning nations; ultimately on to a marvelous clock-like world, a beautiful clockwork planet, keeping mechanical time with the sidereal universe.

It is a vision of reality which, transforming and reducing man into a THING - a space/time unit - ultimately moves MAN off centre stage. Human purpose, moved to the margins of consciousness, becomes lost. Man becomes simply matter, and is viewed as functionally malleable. Human diversity and richness - personally, familially, culturally - wanes. Creativity and the immense range of the human faculties and spirit are more and more narrowly valued and focussed.

Human love, not perceived as functional and relevant, is now downgraded, leaving a vacuum for increasing violence. Emotional life becomes colourless.

As persons and peoples are devalued more and more, the road to manipulation has been thrown ever more widely open - whether the manipulation be political, industrial, commercial, educational, spiritual. A casual observation of the electronic media in the West manifests this whether it be the advertising, the evangelizing, or the controls and orientations imposed upon or insinuated into public information programming.

One fashion in explaining this mega-cultural aberration - and there are many valid supportive explanations - is that when a people or a group of peoples become oriented culturally to a pursuit of machine-like excellence, when they seek socialized and therefore reductionist models of physical, industrial and social organization that function well in a machine-like pattern, then much of the activity has no path to follow, but to search out and correct the flaws, the bugs, the culprits. It is they who cause noise in the system, who act as sand in the motor, who deviate from the efficiency norms. And that, of course, became the motivation, the point of focus, the attracting orientation that has set us off, in our Western nations, upon our vast pursuits of pathology. In our epistemological madness, all the dynamics and every aspect of life and nature are perceived as "a problem". Accordingly, all human issues become defined as

pathological, when most are, in reality, simply normal steps in the human and natural dynamics and processes of life and nature.

It leads to such reversals of human life and conduct. In the United States it gives rise to a "Moral Majority" who pursue sinners, but forget to pursue virtue. In Britain, they pursue unproductive workers and not human satisfaction through work. Western nations, as a whole, seeking to correct their flagging economies sacrifice workers to unemployment in the millions. It underlies why "productivity" is such a central individual norm in industry and not human satisfaction. Russia, in collectivizing its farmers, went from a nation self-sufficient in food to one now heavily dependent on imports. Everywhere our schools and universities continue to produce graduates for jobs no longer existent in an industrial world on the wane. Medicine in its attempts to control and conquer illness has itself produced a new range of diseases and illnesses. We now seek the latest cure to offset the last newest cure.

In our pursuit to correct our female and male identities, our homes and families are collapsing in staggering numbers. In order to relax from and reduce the syndromic stresses of modern life, we are now beset by addictions of many kinds, such as drugs, alcohol and television, their prevalence reaching epidemic levels. To off-set our unhealthy sexual repressions, we have thrown open the doors to anomie, loneliness and relationships of little depth and worth.

Worst of all, in our attempts to align us all together in a new modern industrial aggregate, we have lost our sense of community and have broken our capacity for community at all levels beginning at the roots: in our neighbourhoods, in our villages and in our very homes. Our aged have atrophied psychologically, socially, and economically; they have become people of little worth and respect; they have been moved out to the margins of life. Our youth are people without a place in our societies and are increasingly scattered to the winds.

We leach our lands of health in a greedy attempt to force it through chemicals to produce beyond its natural capacity. We bruise our lands in denuding them of our forests and in polluting our air and water as we rid ourselves of our excessive wastes, both human and industrial. We have respected nothing in nature, attacking it on all fronts. It is only in recent years, as nature reacts to our detriment, that a new ecological awareness grows.

Yes, we became materially affluent, technically informed, pampered and pleasured with a thousand outlets for our leisure, ranging from water-skis, electronic games, to hockey for the masses. Equally we are lost and without direction; we stand close to an economic abyss where all that was gained could soon go down the drain.

Our rapacious thrust toward ever spiralling technological development has gone out of control. Brute military strength guides so

much of our research, of our search for knowledge. It has become essentially the development of knowledge as means, instrumental knowledge, almost completely cut adrift from a knowledge rooted explicitly in philosophy and spiritual growth. As a humorous cartoon in the American magazine The New Yorker said ten years ago when depicting two Asiatic wisemen conversing on a mountain peak and both staring at a high flying airplane, "They have the know-how, but not the know-why!"

As a result the whole planet lives in thrall of devastating weaponry, while our Western industrial workers live in thrall of the robot machines now displacing more and more of them on the farms, in the factories and offices. With the advent of the microprocessor, economic productivity will continue and even rise, but there is less and less need for people. In our cities, we had largely become already landless and rootless; as "jobs" disappear we now approach an even more empty life pattern with less and less meaning. It is no wonder so many of our young today, and increasing numbers of adults, "cop out" and "drop out" of our societies. They either give up and quit, or they turn to searching for and building simpler and better human ways of life. As anomie and alienation grow, unfortunately a few, yet too many, turn to terrorism.

Our cities, where most of our populations now live - eighty percent and more - have become overcrowded and over-burdened. The old slums and warrens have been replaced by high-rise apartments, which

are but depressing storage bins and file-cases for warehousing people after work. Our cities were largely designed around our transport needs to move workers and goods about; their human living purposes were secondary. Such cities may have fitted the needs of an industrial production era that required massive labour forces. But as such a need diminished and people are required less and less, the city-centers decline; people become anxious and dependent and live with decreasing purpose. A few, who are wiser, leave again for the towns, villages and countryside, and return to arenas of life that are more people-sized and closer to nature.

In our countries, the processes of mass industrialization not only involved our people as farmers and workers in their economic life, they also permeated fully the whole of our lives.[4] In learning how to play our roles in life, we have become more and more impersonal and distant; as a result, familial life is greatly attenuated and community life has virtually disappeared. Our thought has been narrowed and has become almost wholly materialistic, functional, linear and mechanistic, blinding us to much that remains on the spectrum of life, especially its deeper meanings. Reality has been largely externalized and the world and daily life are seen as puzzle-problems; external "fixes", and the larger the scale the better, are viewed as the best solutions.

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4. William A. Dyson - People are the Policy - A version for the 1980's - Toward a Better Road to Another Development, XXth International Conference on Social Welfare, Hong Kong, July 1980.

Accordingly, we have forgotten that response and growth must first come from within ourselves. And as the crises now mount in our nations, we are slowly becoming aware that there are no gods, technological or otherwise, arriving to save us from ourselves.

In material, urban and technological terms we are over-developed. We are badly out of balance with our natural selves, with our fundamental human qualities. We too need development, a re-development, another kind of development that replaces a life founded in the deadening rhythm of machines with a life founded in human purpose, human response, human rhythm and human enterprise; one that recognizes and accepts both our human frailty as well as our human strength.

Such is the black side. We in the West have become bloated and have lost much of our purpose, drifting carelessly at the whim of uncontrolled and mindless technological processes and developments. In so becoming, we have lost sight of man, disregarding his inner life, and now wander largely without human meaning. We have become lost peoples, with millions upon millions alienated from their families and their roots, alienated from their work, their religion and their politics.

Against that bleak picture, a growing minority are becoming increasingly aware of these issues. They are seeking to transform

their lives and our institutions, searching for another more human path.[5] In their efforts lie our hope for the future.

On the other side of the ledger, in so many of your lands, you face an horrendous dilemma. For whatever diverse reasons, frequently many, if not the majority, of your people live at abysmally low levels of extreme poverty. I think of the city families who are born, live and die either on the very streets or in shacks that collapse in the wind. I think of the rural families, land-poor and debt-ridden, who eke out a most bare living at best and who face recurring flood, famine and pestilence. For them, survival often is a daily matter. Against that I also see the great wealth (touching occasionally a sophisticated opulence unknown amongst my people) - great wealth and power possessed by a very small minority. How you best solve poverty of that magnitude I cannot answer. Possibly some of what I say later may help in some small way. Nevertheless I do know that all of you here, in so many ways with such commitment, work at it constantly.

Before such a widespread phenomenon of poverty, there is no doubt that many of you are ready, even eager, to follow the path so successfully pursued by Western nations in recent centuries. In this 20th century especially, our material accomplishments are vast and are very well spread among our general populations. Despite that, I stand

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[5] V.I.F. - Some Reflections on the Evolution of Canada's Political Economy and its Implications for Families and Communities, Ottawa, 1978.

here and say to you that while the goal, that everyone should eat and enjoy a moderate level of life, is good, the road we took firstly demanded a high price; with food for all came also skewed economics and nuclear weapons. We exacted too high a price of ourselves and of you. Secondly, our path is too unstable, its premises too faulty, as our imminent collapse now becomes visible and probable. Our methods in effect constituted an attack, blind yet vicious, on our human nature and on nature itself. Nature, both human and the Earth itself, is now striking back, both through the epistemological madness that besets us and through the environments that we have raped and contaminated.

Whatever your philosophy or ideology, the facts are that the very high standards of living, that we have enjoyed in Canada and other Western countries, have levelled off and they are starting to come down. Even more importantly we are gradually being weaned away from our excessive consumption of the world's products, as world prices for primary products, such as oil, rise. We are learning the hard way that non-renewable resources, whether used wisely or wantonly, are just that, to wit, non-renewable and gone forever, once used.

Moreover the attainment of high material standards, no matter how professionally couched in new or old economic terms - and the so-called modern economics are but a symptom of our madness - rested in part on low cost primary resources either at home or abroad. The low cost all too often has rested in underpaid workers in developing lands and in our own marginal regions. That scenario has now been

well played once on the planetary scene; it is being slowed down greatly now, and the return of such conditions is not likely to be tolerated by the coming generations.

Furthermore, exploitation of people at home and abroad is too narrow an explanation for our affluence; more pertinently, too much of the human spectrum was devalued so that we focussed and expanded some of our human abilities and put aside others.

Hence, the issues of the mode of development, our material standard of life, and our actual ways of life, all need severe modification in Western industrial nations. That process has begun. For us, who live in the industrialized nations, we need a much healthier form of re-development, a path toward a new culture and a new way of life that calls for us to let go of much of what we now enjoy thoughtlessly. That way of life will be one of less, of a lower yet adequate standard of material wealth, shifting more to the richer human and inner qualities of a simpler style of life.

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Toward Another Mode of Development

We all now need new modes of development. For us of the industrialized lands, it is towards descaling, towards less affluence and towards richer and simpler, more human ways of life. To wit, towards societies that are more familial. The initial policy stance on the road to re-development of the industrialized nations has no

choice but to come to terms with this basic present affluent lifestyle issue.

Moreover, reflect only, for instance, upon the yet little seen but very advanced and possibly cancerous growth of robotics through microprocessors in industry, commerce and warfare systems. Today they contribute severely to the redundancy of workers and of people generally. They could contribute to human well-being but not under their current rubrics of introduction and application. Almost exclusively all research and development work on the microprocessor is oriented explicitly to machine efficiency production and implicitly to getting rid of human workers (and managers) with their human needs and limitations. Almost no research and development is oriented to enhancing human work and lives.

The one exception - and it too is sad - is the research and development that goes into applying the microprocessors to electronic games. These games tend to have two detrimental characteristics: they feed on the compulsive side of our human nature and they are games for one person - solo games - thereby reducing our need for other people even for play.

This new high impact electronic, technological, economic and social innovation does provide us with an impetus, a motivation, and an urgent need to reshape our way of life. While the effects of the microprocessor could be disastrous, it could ease the burden of labour

and improve life for all. As such, it provides us with an opportunity to shape a new way of life in keeping with our own needs and the needs of our fellows throughout the planet.

In the West, we are also being called upon, to rethink our overall national income distribution systems including industrial wage based incomes; to rethink the meanings of our concepts of work itself, and to design transition and follow-through programmes and opportunities, whereby people's own capacities, talents, and imaginations are liberated and set into motion, so that new modes of human working activity, paid and unpaid, become valued and recognized, become legitimated, furthered and fostered within our societies. Here begin the basic paths to a new lifestyle.

Thus, for a change, our first change target is ourselves, not others. Moreover, it begins in our minds, in our perceptions, and not in our budgets and programmes.

Another mode of development requires another understanding and another kind of implementation of development. It challenges us in seeking new goals to find and use new means and new more human methods. Moreover, development as such is not and cannot be a direct goal. It is a 'by-product', a resultant and outcome of a wide variety of other activities, which once realized and taken together, constitute a state of human development, or said better still, constitute a different and

better context of developing. It begins with ourselves, in our very own lives, and only then, with others.

Whilst most difficult to implement, the basic policy guidelines that can be suggested for the industrialized are relatively simple. They are not based on the simplistic approach of transferring either one percent or forty percent of the GNP from the wealthy nations to the poorer, though this will in effect, eventuate itself at some fairly high rate of magnitude in a new international economic order. Rather, my suggested directions for new approaches and programs assume and go beyond this step and are aimed at the modification of the generic mindset and lifestyle pattern and are meant to permeate the way of life found in the industrialized nations on the planet.

The keys to the new road for developing the Western, the industrialized, nations, are threefold:

i) the fostering of a new simplicity in lifestyle directed to improving its quality, including "the inner life";

ii) a return to community and the furtherance of human interrelationships within social and economic patterns that nourish this; to wit, forward a more "familial" society;

iii) the nurturance of relative, self-sufficient, interreliance among familial groups, neighbours, communities, regions and nations.

To quote my late good friend E.F. (Fritz) Schumacher, author of Small is Beautiful[6], who began his new economics here in India in the 1950's, we in the West need an economics based on "enough" not "more". No longer can Westerners live off the hog and think others, far away, are unaware. Nor is it a simple matter of world social justice, which is in fact one fundamental aspect of it. Equally important is that the Western barriers be pulled down. We will do it ourselves or have it done to us. Perhaps even more importantly, our nations and our peoples are growing sick, becoming less human, on the glut of our production, whether for useful or trivial purposes. The time for radical social and economic change, based in people, has arrived for the well-to-do countries.

Such an economics - more importantly such a way of life - is based in people and their capacities, not in things, not in an endless expansion of artifacts. The main characteristic of the projects, rooted in the daily life of people, in such an approach are that they be:

- culturally defined locally and regionally;
- self-administered with collaboration and facilitation from outside as needed;
- self-scheduled (family and/or community scheduled);
- people (labour) extensive;
- indigenous skill intensive;
- co-operation intensive;

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6 Small is Beautiful. Abascus, London, 1973.

- primary relationship intensive;
- self, familial and/or tribal and community reliance intensive.

Implied in the foregoing is family, healthy familial life within strong community life. The keys to the shift lie in our families, where the basic issues of life are met and lived out. As Dr. Morrison, our Institute President, said recently,

> "The contemporary situation in family life, then, represents the lived out and public expression of a process of introspection which has involved a rethinking of the meaning of success, work, sex, marriage, leisure and the family."[7]

The Family Is Not Just Another Social Institution

Contrary to traditional social science, the Institute does not see the family as just another social entity in a long list comprising economic, political, health, religious or other institutions, Rather, we see the family in a more primordial fashion. For us the family is the fundamental social grouping, the fundamental element, which underlies and undergirds any society and its social institutions. As such the family affects all such institutions, and to that extent it is the locus where the outcome of all institutions are experienced and lived out for good or ill.

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[7] T.R. Morrison, The Resiliency of Families, College of Family Physicians and Surgeons of Canada, Quebec City, Canada. May 1981, p. 3.

Moreover, the very word "family" - possessing a fixed and sentimental image to our common languages - is not simple. Family has come to be identified and confused with its isolated nuclear state. The relatively modern form of the isolated, two-generation household is coming to be seen more and more as an aberration - another of the long list of distortions characteristic of the industrialized way of life.

As with all other aspects of society, we are now seeing that family life is not singular nor homogeneous but rather is many, varied, diverse and rich. It always was and now is more than ever so. It is a spectrum ranging from the familial relationships of single persons to many old and new family forms to instances when familial life merges into community life. In that sense, the lives of each of us today are the basic social laboratories through which we are working to find and strengthen the familial fabric of our lives and rebuild the foundations of our institutions and our societies.

Regarding nations of the Third World, the less industrialized a nation is, the easier will it be for it to reset directions in an alternate human fashion in order to further the development of its people. This includes their economic development, but a form of economic development this time enclosed within and founded upon the rubrics of human interrelationships.

One of the characteristics, equally to be found today in societies on a scale of lesser industrial development, is the relative

strength of familial, tribal, village and neighbourhood life. It will be less attenuated than it is in the industrialized nations. Hence, the challenge before those of us working in these lands, is not to introduce Westernized programmes and methods, that directly and indirectly attack these fundamental relationships. Rather, the task is to foster those programmes and innovate new ones, that build on the strength of the family, the tribe, the village, the neighbourhood and the region. The time has come to stop developing structural patterns that syphon their basic inherent strengths.

Descaling Technology to People Size

Development does not have to be found mainly in Big Projects that, as an afterthought, are said to have good spin-off effects for people. That is our Western style; it is also a myth. The "trickle-down" theory does not work. Rather development first comes through people, mainly through small people-sized projects. Their accumulating potential and capacity lead naturally to those large projects that may be needed, though fewer are ultimately needed than we have been led to expect. Numerous and multiple small operations and projects, more often than not, can match single, big, large-scale projects. Even more importantly they can protect and enhance the human quality and human relationship components thereby, not only avoiding industrial anomie but leading to equal or superior productivity results and a better quality of life.

As other reports on the international level today propose increasingly, the methods and techniques are being found within the new field of appropriate technology, i.e. major technology adapted to local, people-sized technical use, rather than mass and large-scale technology applications. This new field provides a new and viable way to introduce improved material conditions, more human working conditions, small scale yet high-level technology production, more integrated human patterns of work and development within the whole of people's everyday lives in the smaller communities where they live.[8] In fact, one of India's better known centres in this field is to be found at the Indian Institute of Science here in Bangalore.

Work we are doing at our Vanier Institute is important to the re-development we need in my country. I wish to refer to two aspects that are possibly relevant not only to the industrial nations but to yours as well. In both cases the key task is not to create something new but to make visible once again crucial aspects of human capacities and activities that actually do go on daily but have been taken for granted and hence they have become invisible and their value lost from developmental perspectives, planning and programmes. Yet, unless we come to "see" these activities once again, to take them explicitly into account and value them, our local and national development plans will continue to stumble and fail.

The first factor is the informal economy; the second is the capacities and activities found in the familial household and the community, especially among women.

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[8] George McRobie, Small is Possible. Harper, New York, 1981.

The Informal Economy

In all our countries, affluent or not, there is an immense quantity of small regular talent and effort utterly necessary to the very life of the nation. It is a vast ocean of effort and experience, a multiplicity of acts and activities, of tasks carried out, which is done in billions of ways every single day. Though central to the life of any nation it is excluded from economic thought, planning and programming. Yet without these myriad efforts, any economy would collapse. It is the necessary foundation to any economy; yet since it is "invisible", it is virtually disregarded. It is taken for granted - too much so as we are now learning.

This immense pool has been left outside the framework of traditional modern economics because no money value has been placed on it. Since it has not been transferred to the market place, therefore it has not been monetized and given economic value. It is the work done in every household to grow food and cook and feed its members, to construct or improve shelter, to make clothes, to clean and maintain the household, to train the children, to care for the sick and disabled, to encourage and hearten the adult members to keep at it. While that effort is so-called social, it also has a central economic function and importance though we tend to ignore that aspect. It is also the efforts found in neighbourly exchange and cooperation, in volunteer effort, in neighbourhood barter and gift giving. While it is mainly the work of women, also the children, the elderly and the men themselves too in their households and neighbourhood tasks contribute. Children

(and others) are not merely receivers. They clean the house, do chores, tend cattle, give love and support to the adults; all that effort is not only 'nice' and 'respectful'; it is also economically important to the family and the nation. Such is the outline of what is now called the informal economy.[9] A great need today is to reperceive and value it. We also need to learn how it acts as a foundation to the larger formal economy and how the two aspects, informal and formal, relate and interpenetrate one another so that a new theory of 'the whole economy' can evolve.

Its importance is seen when we learn that the estimate of its extent, even in an industrial country like Canada where so much has been absorbed into the market, is at least 60 percent of the gross national product. Some experts say that today its activity is so extensive in Italy that it is the principal factor staving off the collapse of that nation's economy. In less affluent and poor nations it is the economic effort in this sector that daily sustains the nation and keeps it going and prevents chaos. It is the factor that enables development to take place despite inadequate resources and faltering plans. The fact that it is simply 'life as people have to live it' is no reason to take it for granted, to give it little value and little priority as Western economics has done. We are now beginning to perceive that such effort, which is principally family and community based, is a major component of our economic life and that development

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9 V.I.F. "Exploring Work Income Opportunities in the 1980's. Our future in the Informal Economy". Ottawa, 1980.

plans which ignore it or give it token place in a so-called programme are playing with only half the deck of cards. No wonder so many such plans fail or falter, everyone without any explanation why, when the very factors (now seen as informal) sit under our noses.

The importance of this factor was first noted by Mr. MacNamara in 1975, when he was President of the World Bank. Since then work on this part of the economy has started to grow and slowly we are learning of our blindness and how to go about understanding and dealing with this central set of human and familial factors better. It provides a great challenge to the workers of organizations like the Asian Union of Family Organizations. I personally hope you come to see the importance of work in this aspect and its potential contribution to your own nations.

In Canada, our task is two-fold in this regard. Firstly we are trying to develop awareness and bring this field back into perception, understanding and application. Secondly, the task is to demonetize many of its activities which have been transferred and absorbed by the market or other economic structures and thereby repatriate much in full or in part back into our familial and community lives. If we do not do so, our familial and community life will remain in the debilitated state that it is now in.

In developing countries, your first task is the same as ours; to see it for what it is and to see its worth. Your second task is

to retain such tasks in your homes and neighbourhoods - to mitigate its gradual migration into the larger formal economic structures - to find new methods of development that build on your familial and community capacities, strengths and patterns, and foster their use in your homes, neighbourhoods, schools, health facilities, and, yes, even in your work places, in new kinds of work patterns.

Women and Other Human Contributions to Development

Related to this thought but important in its own right is the place of women in development. Not only how they contribute to the formal economy as workers in it (which is the usual approach), but more importantly their necessary and crucial contribution by their very familial and community capacities and activities. Thought is now appearing, and studies getting underway, which indicate that the success of much of the formal economic and cultural change, that does in fact occur, is due to the effort and support that development unwittingly depends on, and unasked for, receives in the home. The role of women, in simply carrying out the tasks and meeting the familial challenge of everyday life, is now becoming seen as a badly ignored factor. We have ignored it to our detriment. Its perception and recognition, with action appropriate to it, will lead to more successful development and new approaches to development that takes explicitly into account and are more directed to retention and improvement of these quality of life factors.[10]

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10 Elise Boulding. Learning and the Familial Society. V.I.F. Ottawa. 1981. Dr. Boulding's work as Vice-Chancellor, United Nations University, Tokyo, is much focussed on this development issue.

Development plans based on aggregate factors have lost much by ignoring critical factors found only at the micro-level of the household and the community. With better perception, understanding and appropriate support, then will development plans succeed better, having recognized the importance of these life maintaining and life enhancing capacities and activities carried out daily by women especially, but also men, children and the elderly. Accordingly, since development depends ultimately on how people live it in their daily lives, such recognition and action will enable us to bring these human capacities and activities better into play, reducing the human wastage we now suffer from and freeing it to contribute more fully to the improvement of the national quality of life. Clarifying these insights and understandings is a basic challenge to us all involved in familial life and development.

Conclusion

While my paper today has been very critical of the Western industrialized way of life and its approach to economic and social development everywhere, nevertheless we are gaining new insights. We are no longer acting out of blindness, even blindness based in good will. We are beginning to see our dilemmas and yours in a new light. New responses are being found and a growing number of us are at work on new approaches hopefully of direct value to our own industrialized nations. Perhaps these new paths will provide both new cautions and new and useful insights to you too.

Of course, there will still be need for technology transfers and for money transfers, of a major order compared with what is occurring today, from the industrialized nations to those which have less. But the mode of their local use need not be Western. Rather, I am proposing a hard-nosed examination of economic and social development programmes to be sure that they further basic human relationships, while at the same time introducing an expanding, people-adapted technology. In this fashion, as we further the capacity of people to enable them to eat everyday, we also develop their capacities to grow and live better human lives.

The challenge to the developing nations is, can they do an end-run around our Western industrial path in creating and expanding their production capacity? Industry, producing sane, useful and durable products and services, is needed everywhere, to improve human life and growth. But do all nations have to use Western style, mass-scale, people reducing methods and techniques so destructive of social bonding found in familial and community life, elements so essential to the health and enduring progress of any nation? It must be remembered that no technique, no Western technique, exists in a vacuum and is thereby neutral in its impacts on a culture or a way of life. Its very introduction and use will change, usually with serious side effects, people and human qualities. Hence, we share the need to find new and better human methods and applications of technology, ones that enhance the spirit and the soul as well as the mind and the body.

Cannot industry, human and community industry and industriousness, be led and developed along better, more human paths? In this regard we do have a little experience. More is to be found in your countries. This we can build on.

The essential approach required will be an act of faith in the capacity of people to help themselves. Translated into programmes, it means an increasing and major shift in the direction of supportive work in strengthening and fostering self-help and mutual aid groups of all kinds, including throughout our familial networks.

We all know that great obstacles beset us: rigid policy from above, rigid bureaucracies within which we find ourselves thinking, based in a secure yesterday that is now fading. But, each one of us, despite frustrations, can reflect on our earlier aspirations, on our small but solid achievements over the years, and drawing on these, face the challenge now looming.

Yes, the tasks are immense. They require great shifts in the perceptions of all of us in all our lands. Each of us, in our own ways, are being called upon to see life and man, his spirit and his relationships, in a new dimension. Daily life, and the capacities of all - men, women, children, the elderly - can and do contribute to local and ultimately to national well-being. We need but to see this once more and build upon it. It is not the actions of the great, nor the triumphs of the visible dominant institutions, that necessarily lead

to a new, sounder and healthier development. It lies first and foremost in the daily familial household and community lives of each one of us, large or small, in each of our hungering lands.

Your people may cry for the goods necessary for life; we cry for the spirit. The challenge to us is to construct new social and economic realities based in the needs and capacities of people. Let us join hands and slake our thirsts together, for we need each other.